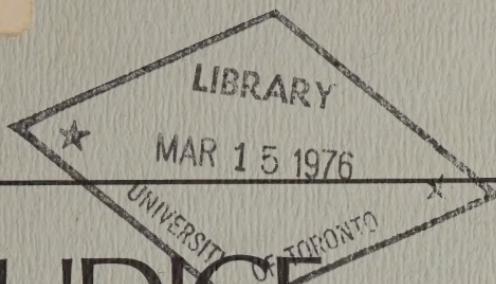


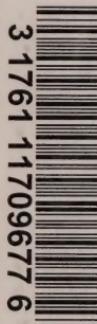
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PREJUDICE AND DISCRIMINATION



A study guide



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PREJUDICE AND DISCRIMINATION

A study guide

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How to use this study guide

This study guide is presented as a brief introduction to the problems of prejudice and discrimination. The material is arranged in such a way that it can serve as the basis for study by an individual or by an interested group. Each chapter is brief and deals with one aspect of prejudice, discrimination or human rights. For study by a class or group, there are various ways in which discussion may be stimulated. A film, an invited speaker or group of speakers, may serve to introduce the subject. Afterwards this guide might be followed.

It is essential that members of the group or class read the book or assigned chapters of the book in advance. Group discussion leaders will find it advantageous to delve further into the subject by additional reading.

Group discussions can serve as the starting point for practical action to further the cause of human rights in Canada. Over the years, many groups of different kinds have done things to help make Canada a truly democratic country, free of the unreasonable burdens of prejudice and discrimination. This guide is published with the objective of helping this necessary and civilizing activity.



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I The study of prejudice

1 The nature of prejudice

What is prejudice? The word literally means "judging in advance" since it comes from the Latin *praejudicium* — *prae* meaning before, and *judicium* meaning judgement.

In other words, a prejudice is a preconceived opinion or attitude which is formed without due consideration of the facts. It differs from an attitude founded on science and knowledge, for in the case of a prejudice we make a judgment without help of science or a rational process of thought.

When prejudice is harmful

Practically everyone has some prejudices. Not all may be harmful. For instance, we all have prejudices against certain foods which we may never have tasted but which we have made up our minds in advance we would dislike. Preconceived notions of this sort do no one any harm.

But when we make up our minds that we will not like certain people because they belong to a particular race or ethno-cultural group, have a certain colour of skin or profess a particular religion, we are in the grip of a prejudice which hurts people. Another example of a harmful prejudice is that against women. This usually takes the form of limiting women's access to certain jobs, to promotions or to public office.

Prejudices such as these may have adverse effects not only on the people against whom they are directed, but on our own lives and on society in general. Many of us are unaware that we have prejudices. In fact, it may sometimes be easier to see them in others than in ourselves. Until we realize this, it can be difficult for us to rid ourselves of them.

A booklet entitled "The Main Types and Causes of Discrimination", published by the United Nations, explains what is meant by the kind of prejudice we are concerned about in this study. "A social or group prejudice is a way of feeling, a bias of disposition consisting of a commonly shared attitude of hostility, contempt, or mistrust, or of devaluation of the members of a particular social group, because they happen to belong to that group".

Prejudice may be revealed not only in obvious hostility but may sometimes be disguised in the reverse form — overly solicitous, too anxious-to-please behaviour towards certain segments of the population, as for example blacks, immigrants, or women.

Prejudice and discrimination reinforce each other, according to the booklet just quoted. "Prejudice breeds discrimination yet the reverse relationship is also to be found, for discriminatory practices may breed prejudice, since they act, in a way, as a medium of indoctrination".

To digress for a moment here, we might explain in a general way the difference between the two terms prejudice and discrimination. Prejudice, as we have seen, is an attitude of mind. Discrimination is an action that results from prejudice. This action usually takes the form of restrictions placed on certain groups in the fields of education, housing, employment, services and facilities. Overt acts of discrimination may be at least partially prevented or reduced by legislation but the elimination or reduction of prejudice must depend almost entirely on various educational methods.

Questions for discussion

1. a) Do you know of any group or groups in your community against whom there is or has been prejudice?
b) If so, how would you account for the prejudice?
2. "Prejudice may be revealed not only in obvious hostility but may sometimes be disguised in the reverse form — overly solicitous, too anxious-to-please behaviour towards certain segments of the population".
a) Can you give examples of this kind of behaviour?

- b) What is the difference between genuine courtesy and “too anxious-to-please” behaviour?
- 3. A frequent argument used to support prejudice against a certain group takes the form of a question: Would you want your daughter to marry one of them?
How would you answer this argument?
- 4. Is it possible for you or your group to take action to lessen prejudice in your community?

2 Group stereotypes

When prejudice is directed against people of a certain race, ethno-cultural group, colour or religion, there is a tendency to lump together all members of a group and to think of them as types (stereotypes) rather than as individuals.

The stereotype image

“When stereotypes exist”, says Arnold M. Rose in a UNESCO booklet, *The Roots of Prejudice*, “an individual is judged, not on the basis of his own characteristics, but on the basis of exaggerated and distorted beliefs regarding what are thought to be the characteristics of his group. All members of the group are falsely assumed to be alike, exceptions being ignored or their existence denied”.

Thus some people have a stereotyped picture of Americans, Jews, blacks, the English, Germans, Chinese and others. Such preconceived ideas may make it difficult to see a member of one of these groups as an individual. Persons may be disliked even before they are known for their personal qualities or for individual traits that could make them acceptable or unaccepted as a friend or fellow worker.

With a stereotyped picture of a group in our minds what we see in members of that group is determined in part by what we expect to see. If we believe, for example, that Italians are noisy, we will have the tendency to notice those Italians who are indeed noisy. If we are in the presence of some who do not fit the stereotype, we may not even realize that they too are Italian. If someone points that fact out to us and says: “Look, those people are Italian and they are not noisy”, we can always dismiss them as exceptions.

Another kind of generalization may arise when we have an unpleasant experience with an individual belonging to a particular

group. The resulting feelings of aversion and hostility, which may or may not be justified, are sometimes irrationally generalized to include all the members of that group. Most of us have succumbed to the temptation at one time or another to generalize in this way from an isolated experience.

Groups may be distinctive

However, while recognizing the dangers of generalizing or developing stereotyped images, should we not also acknowledge that groups do have distinguishing characteristics which have come about due to environment, age-old traditions and other factors? Many Italians, for example, are very sociable and exuberant and this may make them seem noisy. Many Scottish are very careful about expenditures because they have had to be in rural Scotland where a living is only made through hard labour and strict economy. At the same time it is false to say that all Italians are noisy or all Scotsmen are parsimonious. Most of us have known individual Italians who are reserved and quiet, and Scottish people who are extremely generous. Variations are found among all peoples and each person has the right to be judged as an individual rather than a stereotype. At the same time, can we learn to accept, understand and appreciate the outlook and ways of acting that distinguish one group from another? Does it not add immeasurably to the interest and enjoyment of life to find variations among groups and individuals?

Question for discussion

1. a) When you think of the following people what picture comes to your mind — Americans? Japanese? Canadian Indians? blacks?
- b) Compare your mental picture in each case with one or more individual Americans, Japanese, Canadian Indians, blacks, whom you have known. Which picture do you prefer?

3 How prejudices are acquired

Scientists agree that no specific prejudice is inborn. But it is customary for individuals to identify themselves in their early years with their own family and larger cultural group through opposition to each group. In other words, they go through what might be called a prejudiced phase and it is through education and experience that they gradually acquire a more universal outlook. Some people may never grow out of their early prejudices.

According to Arnold Rose in *The Roots of Prejudice*: "Parents teach prejudice to their children by their own behaviour, by their expressions of disgust, by forbidding certain associations, by their choice of observations, by their indications as to what is humorous or degrading, and so on".

Similarly children may learn prejudice from teachers and others with whom they come into contact. This does not necessarily mean that parents or teachers deliberately set out to make the children prejudiced. Very often people do not realize that they are setting an example which the children will readily imitate. And yet the way a parent acts towards the immigrant family next door or the way a teacher treats the Jewish children in class is unconsciously adopted by children as the accepted form of behaviour.

There are also the extreme cases where parents, teachers and most members of a certain group set out deliberately to instil prejudice in children against another group of different race, colour or cultural background who live in the same area or country. This is a common practice in societies where there is segregation.

Even where there is no segregation, suspicions and false ideas that groups have of each other may be passed on from generation to generation and accepted without examination or even serious thought. In Canada, for instance, many English-speaking Canadians still retain a picture of French Canadians as the simple, rural people

of colonial days who have been romanticized in folk song and literature, disregarding the industrialization and sophistication that have taken place. French-speaking Canadians, on their part, tend to think of English-speaking Canada as composed entirely of "the English" or Anglo-Saxons, making no distinction among the varied origins of the British population (Irish, Scottish, Welsh as well as English) and ignoring the large influx of people of neither French nor British extraction. Another mental picture concerns Canadian Indians and Inuit (Eskimos). Many people have become accustomed to considering these groups as homogeneous, and in another category than themselves. They ignore the diverse languages, rich cultures and the humane and truly civilized social mores of the many distinct groups that they lump together as Indians and Inuit. Collective beliefs and prejudices such as these are often deeply ingrained and may be very difficult to eradicate.

However, an encouraging development in recent years is that many young people have been able to cast off the prejudices of the older generations. The better communications of the present world are a factor in this development. Also, many more people now travel and come in contact with people of different cultural groups, and different races. They thus discover at first hand that many prejudicial opinions are based in mistaken beliefs, misunderstandings, and lies.

Questions for discussion

1. "Parents teach prejudice to their children by their own behaviour, by their expressions of disgust, by forbidding certain associations, by their choice of observations, by their indications as to what is humorous or degrading and so on".
Do you agree with this statement? Give examples of situations in your community to support your point of view.
2. Can you suggest ways in which children may be helped to develop and attitude of equality in relation to others regardless of race, colour, ethnic origin or religion, by:
 - a) their parents?
 - b) teachers?
 - c) group leaders?
 - d) their own peer group?

4 Why prejudice?

There are many reasons why people become prejudiced. The causes are complex and often deep-seated in the personality of an individual or the history of a whole people. In this outline we shall consider four major factors under the headings: The scapegoat, myth of race superiority, myth of sexual superiority and exploitation.

The scapegoat

We all suffer from frustration at certain times and, in fact, a certain amount of frustration is considered necessary for character development. But continual or repeated frustration may warp character and may cause an individual or even a nation to seek a "scapegoat".

A simple illustration is that of young persons who fail at school and who, on top of that, cannot get or keep a satisfactory job. They may have a keen sense of failure and may not be able to see where they are at fault or how to correct the situation. Such people are sometimes tempted to blame an innocent person or group for their failure. The innocent person or group is the scapegoat. The origin of the term goes back to the ancient Hebrews who periodically drove into the desert a goat "burdened with the sins of Israel" to perish there. Thus the scapegoat is an innocent substitute who gets punished for someone else's troubles or anger.

Very often a whole group or a whole nation feels frustrated. Nearly every group or nation has been checked in its ambitions at one time or another and therefore group frustrations are almost universal. Some groups, like some individuals, react by blaming others and developing prejudice against them. Although we are concerned here mainly with prejudice against minority groups, there is a reverse side to the coin. The minority may be prejudiced against

the majority and this may also lead to hostility. Where there is prejudice against a whole group it may become a scapegoat or excuse for failure. The substitute is usually an ethno-cultural or racial minority which is too weak to retaliate, but it may also be a majority group.

The scapegoat varies according to the history and traditions of a particular culture and according to the environment and the time. Examples are plentiful from the past and in our own time.

Fear as well as dislike is an important part of prejudice against certain minority groups. Most of these fears are imaginary, even though they seem real enough to those who have them. There is the fear, for instance, that certain groups have too much power.

Myth of race superiority

Many people have come to accept popular beliefs about race which have no basis in scientific fact. A well-known example is the belief that there is a white race, a yellow race and a black race. Yet anthropologists tell us that some dark peoples like the East Indians do not belong to the same racial grouping as the blacks or Negroes. They are, more likely, Caucasian in origin, as are the "white" Europeans. On the other hand, American or "red" Indians belong to the same race as the yellow-complexioned Mongoloid peoples such as the Chinese and Japanese.

There are several different theories as to what constitutes a race. One that is held by many scientists today is that there are three main racial groupings. These are the Caucasoid, including Europeans and East Indians; Mongoloid, including Chinese, Japanese, American Indians and Inuit (Eskimos); and Negroid, including blacks and some other small groups.

The terms "race" and "culture" are also confused in people's minds. Race is that which is biologically transmitted from parent to offspring. Culture, on the other hand, is transmitted by example and learning; it is our whole way of life.

We might point out here that the term "ethno-cultural group" refers to a cultural or subgroup within the larger racial grouping.

For instance, Inuit are an ethno-cultural group within the Mongoloid race; English and Ukrainians are ethno-cultural groups within the Caucasoid race, Jews and Arabs are ethno-cultural groups within the Semitic sub-group of the Caucasoid race. Another popular belief held by many people is that one race is superior to another in intelligence. Yet, according to many scientists, there is no evidence to support this belief. Each race has its quota of individuals of low-grade intelligence as well as its quota of brilliant minds. The bulk of its members fall between the two extremes. The apparent differences in the capacities of various races are due to differences in education, social background, etc. When members of different races receive the same education they show themselves to be very much the same in brain power.

Myth of sexual superiority

Many societies are structured to give men the dominant role (although there are, and have been some societies with women in the dominant role). Because of this historical development, and because women are physically different, having the ability to bear children, there are people who mistakenly believe that women are inferior to men. Yet today, women carry on many activities that they were once not allowed to engage in, with as much skill and ability as men. It is important to realize that because there are physical differences between human beings, it does not follow that they are, as a result, inferior or superior to each other.

Exploitation

Prejudices may persist to satisfy certain needs. These may be economic or political. Prejudice can create advantages and material benefits for those who are prejudiced. Prejudice can provide an excuse or rationalization for economic exploitation or political domination. For example, the treatment of subject peoples by colonial powers has frequently been accompanied by the deliberate use of prejudice. Payment of low wages and provision of only a minimum of basic needs to the workers meant larger profits for the dominant group.

Within an independent nation too, some people may use prejudice to exploit certain groups for their own economic advantage. Prejudice against women, for instance, or against immigrants, may work to the economic advantage of employers since in some cases they may expect them to do the same work as others and yet receive less money. Discrimination, in turn, may cause or reinforce prejudice by setting up patterns of behaviour that may become accepted, such as segregation in schools or housing.

The gains to be secured by prejudice may be political as well as economic. Group and religious differences may be fostered to gain political power, or a latent feeling of ethno-cultural superiority may be used by a politician to his own advantage.

Questions for discussion

1. It has been stated that fear is an important factor in causing prejudice against certain groups. In what way may this be true in regard to prejudice against the following groups in Canada — immigrants; women; blacks?
2. Can you think of any examples of shortcomings (a) in your community (b) in your province, that have been excused by blaming them on scapegoats?
3. A psychologist has said that everyone has a psychological need to feel superior to someone. How would this contribute to race prejudice?
4. What are some examples from the past of groups of people who have served as scapegoats? What were the reasons?

5 Effects of prejudice

Prejudice has become a source of human suffering, unhappiness and misunderstanding wherever it has arisen. Its most obvious effects are on the individuals and groups against whom the prejudice is directed, but it is also damaging to the prejudiced persons.

On the victims of prejudice

We all have some problems of adjustment in our relationships with other people and with society in general. But to be a member of certain minority groups means having all the problems that everyone has, as well as a great many more.

Rebuffs, insults and rejection, continuously experienced, may adversely affect the personality of the victims of prejudice. They may become bitter and disillusioned and take out their bitterness in aggressive behaviour. Or they may come to accept and believe what the dominant group says about them. They may become convinced that they are inferior and have other qualities — laziness, dishonesty, avarice, for instance — which are attributed to them.

It can readily be seen that this belief would tend to develop those very qualities in members of the minority group. Deeply ingrained feelings of inferiority and lack of self-confidence naturally inhibit individual development.

Prejudice, of course, often leads to action of a discriminatory nature. This means that restrictions may be placed on certain minority groups in the fields of education, housing, employment, services and facilities. The result is that economically some groups may be kept poor or dependent or forced to live in certain areas and be otherwise restricted. They are then deprived of their basic rights as expressed in the Universal Declaration of Human Rights.

It is sometimes hard to imagine what restrictions mean in terms of everyday things which most of us take for granted.

On the prejudiced

The people and groups who hold prejudices are not immune to the harmful effects. Psychologists believe that prejudiced people carry a burden of conscious or unconscious guilt feelings which give rise to tensions and inner conflict. Prejudice limits the full development of the individual's personality and can lead to unhappiness. Hate, as we know, is usually destructive and narrowing while love is expansive and creative. It leads to fulfilment and happiness.

Prejudice sets up barriers to communication. It cuts people off from the richness of association with those of different backgrounds and cultures.

We have already noticed that prejudice serves as an outlet for frustrated, insecure people. Are they helped by their prejudices? Quite the opposite seems to be the case. Prejudice "acts as a kind of blinder which prevents the person from seeing his real situation," says Hortense Powdermaker in *Probing our Prejudices*. Instead of trying to get at the root of his or her trouble, a person may blame others.

On society as a whole

The cost of prejudice to the community and to society in general is also high. In the first place there are adverse economic effects. When people are kept unemployed because of prejudice or are employed at lower tasks than they are capable of handling, there is bound to be waste. A community is not as rich as it might be if all the members in it cannot contribute according to their individual potentialities.

When a part of the population is restricted to low salaries and forced to live in slums, their buying power is limited and the standard of living of the population as a whole is reduced.

Where there is segregation, the maintenance of a double system of schools, libraries and other public services is also high.

Tensions and hostilities due to prejudices between different groups prevent a community from making economic and cultural progress. Firmly rooted development and progress come through cooperation, not through strife. No community or nation can live in peace until it becomes a place in which differences may exist without creating friction.

In international relations the good name of a country may be damaged abroad if it practices discrimination at home. Other nations usually do not give their complete trust and respect to a country in which policies based on prejudice prevail.

Questions for discussion

1. "To be a member of certain minority groups means having all the problems that everyone has, as well as a great many more". Thinking in terms of the minority group or groups that may be subject to prejudice in your own community or province — what are some of the problems these people face that are not experienced by the population in general?
2. "Prejudice sets up barriers to communication. It cuts people off from the richness of association with those of different backgrounds and cultures".
What are some examples of this in Canada?
3. Do you think Canadian society as a whole has suffered from prejudice against certain segments of the population: a) culturally? b) economically?

6 How to combat prejudice

We have seen how complex our prejudices may be. In the background are many of the social and economic problems of modern society including the insecurity, fears and anxieties that produce frustrations. Some of the strongest roots of prejudice go down deep into the subconscious mind and it takes more than a rational argument to dislodge them. It is clear that a variety of factors are involved in the task of combating prejudice.

Yet there are many ways in which we can work towards reducing prejudice in our communities. These are generally aimed at dispelling ignorance, which is usually a pre-condition of prejudice, counteracting false beliefs and bringing about more favourable attitudes among groups. Measures may be taken to reduce discriminatory practices which prolong prejudices.

Changing our attitudes

All of us are prejudiced against certain things and perhaps most of us are prejudiced against certain people. As we have seen, when a prejudice is directed against members of a certain group, simply because they are members of that group, the prejudice is of a harmful nature. Yet it is possible to hold such prejudice and be completely unaware of its existence.

A first step, then, in the attack on prejudice, might be to examine our own feelings honestly and carefully, to see if we have attitudes of prejudice.

How do we face frustrating experience? Do we try to discover the true cause of a particular frustration even if it lies within ourselves, or do we take the easy way out and blame a scapegoat?

Children, as we have seen, acquire prejudices very quickly from others. But if the transmission of prejudice to children, which often takes place through the home or the play group, can be counteracted while the child's mind is still flexible, prejudice will not long survive.

Parents and teachers who become aware of the harmful effects which their own prejudices may have on children, are likely to see the importance of not displaying them before children. They may, for instance, form the habit of treating everyone as individuals rather than as members of a preferred or disliked group. They may explain to children the errors and dangers of prejudice and point out the advantages of living in a community where there are ethno-cultural and racial differences among the people.

Provision of accurate information

Prejudice is nearly always accompanied by incorrect or ill-informed opinions regarding the people against whom it is directed. And so the provision of accurate information about groups can be a valuable weapon against prejudice. It may counteract false beliefs and generalizations and may help us adopt more favourable attitudes towards members of certain groups.

Facts may be given on the background and traditions of an ethno-cultural group and on the contributions its members have made to the life of the country, as, for example, are given in *The Canadian Family Tree*, a book published by the Department of the Secretary of State.

In addition to information on minority groups, there is also a need to provide scientific information on the whole question of race. The belief in the superiority of certain racial or cultural groups, as we noticed when we discussed the causes of prejudice, is strongly held by many people. This erroneous belief, which often leads to prejudice and discrimination, might eventually be abandoned if people became aware of the scientific facts.

Facts on race, ethno-cultural groups and other related subjects may be learned through books, articles and talks by specialists in the field.

Conferences and seminars

Personal contact among people of different origins and faiths on a friendly and equal basis is one of the most effective means of breaking through prejudice and promoting understanding. Seminars and conferences, workshops on intergroup relations, provide a means of bringing about direct contact among groups.

In Canada a number of events of this kind are held annually. People from varied racial, ethno-cultural and religious backgrounds come together to discuss their common problems and to participate in recreational activities.

Other educational programs

The problem of prejudice may be dealt with directly by radio and television programs.

Films on prejudice and human rights can also be used to draw people's attention to the problems involved and to promote better understanding among people of different backgrounds.

Community action

Some form of action that involves the people of the community is another effective method of combating prejudice and at the same time a most educational one. Many projects might be initiated by community organizations, depending on the particular circumstances of the community. Organizations might make a point of drawing in members of different groups in the community to help plan and organize the projects.

The following are a few examples of the kinds of community projects that might be undertaken:

1. Projects designed to help integrate newcomers and members of minority groups into the community. Examples: workshops on intergroup relations; informative programs on people of various ethno-cultural groups — exhibitions of folk arts, folk festivals in

which all community groups participate, panel discussions or talks by representatives of ethno-cultural groups; receptions for new citizens.

2. Establishing a community centre, perhaps in a very small way at first, to which all groups in the community are encouraged to come and are made welcome.
3. Setting up a committee to make a survey of newspapers and radio and television programs to see whether members of certain groups, e.g. Indians, blacks and immigrants are consistently portrayed as belonging to the lower strata of society and capable of holding only low paying jobs, and whether women are shown as doing only routine household tasks — cleaning, washing dishes — or are used only as symbols of sexuality. If such proves to be the case, a representation might be made to the responsible agency, since such a portrayal creates an unfair image of these groups in people's minds.
4. Young people's organizations might arrange visits to the ethno-cultural institutions of the community, or meetings with the young people's clubs of these ethno-cultural groups.
5. A review of the positive forces at work in the community, such as musical groups or amateur dramatic groups, where there are no racial or ethno-cultural distinctions.

Questions for discussion

1. It is often said that you can't change human nature. Do you think it is possible to change people's attitudes towards others of a different cultural or racial background? For example, do you know of people who have changed some of their attitudes? If so, what led to the change?
2. "Personal contact among people of different origins and faiths on friendly and equal basis is one of the most effective means of breaking through prejudice and promoting understanding." a) Do you agree? b) Can you suggest any means that could be taken in your community to bring about such contacts?

3. Would any of the projects suggested in the section on "Community Action" serve a useful purpose in your community?

(At this point the group may want to consider undertaking a project either on its own or in conjunction with other community groups).

II The study of discrimination

7 The meaning of discrimination

Is there discrimination in Canada? Some people may rarely if ever come into contact with it and may answer no to this question. Others may be less sure. They may be aware that discrimination exists but may try to put the unpleasant thought out of their minds.

But those who have experienced the frustration and humiliation of being denied housing or employment because of the colour of their skin or their religious or ethno-cultural background or their sex have no doubt that discrimination does exist. Many women are conscious of discrimination since they do not always have equal opportunities with men in employment or in access to public life.

What do we mean by discrimination? In what aspects of our life is it most commonly found? What effects does it have on the individual, the community and on Canada as a nation? And finally what are the best means of combating it?

Discrimination and prejudice

Many people are confused by the two terms — discrimination and prejudice.

As explained previously, prejudice is a state of mind, a way of feeling which causes, supports or appears to justify discrimination. In other words, prejudice is the psychological attitude behind the practice of discrimination. In *The Main Types and Causes of Discrimination* we read that:

"Discriminatory acts, which are conduct outwardly manifested, originate from within, namely from prejudice which creates an unfavourable attitude of mind . . . Generally speaking, it is much

easier to attack discrimination directly than to attempt to suppress prejudice. Discrimination, at least in its external form, can be prevented or suppressed by legal measures. Prejudice, on the other hand, is not controllable in that sense".

Discrimination is described further as "unequal and unfavourable treatment, either by denying rights or social advantage to members of a particular social category; or by imposing special burdens on them; or by granting favours exclusively to the members of another category, creating in this way inequality between those who belong to the privileged category and others".

The categories which usually form the basis for discrimination include race, colour, ethnic or national origin, religion, social class and sex.

Examples of discrimination

Where white people are prejudiced against blacks or Indians, they may try to prevent them from living in certain areas, use certain hotels, eat in certain restaurants, or even attend the same schools.

In Nazi Germany under Hitler, prejudice against the Jews resulted in violent and drastic discriminatory action. Social systems traditionally place many restrictions on (or grant many privileges to) people according to the class or caste into which they are born. It is only in comparatively recent times that women in Canada and other Western democracies have had equal rights with men to vote, hold public office, or practise a profession.

In these examples the discrimination is obvious. But there is also "hidden" discrimination. Certain individuals may be refused employment or passed over in advancement ostensibly on other grounds. The reasons given may sound plausible, but may be open to question when others applying at the same time are hired, or allowed to advance.

We can all think of many other examples of discrimination, whether overt or hidden.

Questions for discussion

1. To what extent do the young people in your community participate in hockey, football or other sports, regardless of race, religion, sex, colour or nationality?
When you think of certain sports, do you associate their membership with a certain race?
2. Some new citizens claim that native born Canadians do not accept them on equal terms.
 - a) Do you think this complaint would be justified in your community?
 - b) What conditions should prevail to give newcomers a sense of equality in the community?
3. It is said that an ideal society is one in which individual merit and individual merit alone, is the criterion for advancement, whether political or economic. How do you think Canada measures up to this standard?
4. Is Canada becoming a better country in this regard?

8 Social and economic discrimination

Our society is recognized as egalitarian, affording equal opportunity for all. However, for many poor people, including many who are not below what is called 'the poverty line', the reality is somewhat different. In the Report of the Special Senate Committee on Poverty, entitled "Poverty in Canada" (1971) the following statement can be found:

"The majority of the poor, it will be made clear, have difficulty gaining access to what a majority of us call 'life', not to mention 'the good life'. The reason for this is the inadvertence and even the indifference of society, where the problem of poverty is concerned; but this very inadvertence and indifference can be directly attributed to myths about society's workings and about the poor themselves.

"Foremost among these myths is the belief that there is universal access to the social services we have been so conscientiously creating since well before the beginning of this century. Such access however, does not exist, any more than does real equality of opportunity. To pretend that there is equality of opportunity for the poor not only is false, but perpetuates a cruel and bitter illusion.

"Nor does the fault lie with the poor themselves; for the most part, they are neither morally flawed, nor physically idle by nature, as many even today still believe. Likewise, people assume that we have done much for the poor. This is quite true in theory, and to a lesser extent in practice; but what society gives with one hand, it often takes away with the other".

Those involved in the field of human rights and civil liberties and many others are concerned with ending institutionalized discrimination which affects poor people. It can be the least obvious form of discrimination as our institutions are meant to promote equality of opportunity. But a wide gap can exist between the ideal and reality.

The existence of poverty in families for generations and its persistence in certain geographical areas can be demonstrated by available statistics on sickness, life expectancy, conflict with the law, educational opportunity, etc. Concern for human rights should extend to the social and economic conditions that prevent people from fully enjoying basic rights and freedoms.

9 Discrimination in employment

If asked what should be the test of a person's eligibility for a certain job, most people would say ability, experience and character.

Yet this is not always the case. Sometimes people are denied employment on the basis of sex, colour, religion or ethnic background regardless of their qualifications and before they even have a chance to prove their ability. This may happen, for instance, if an application form for a job contains questions concerning the applicant's nationality, religion, place of birth and ethno-cultural origin. While these questions may have relevance to certain jobs, or may be required for background information in some cases, they may also be used to eliminate "undesirable" applicants.

Discrimination in employment may be expressed in other ways too. It may take the form of the denial of equal opportunity. Qualified applicants from various minority groups may not be given promotions to higher positions.

Employment of members of certain groups may be limited largely to certain types of occupation. In one area of Canada, for instance, it was found that black men were employed mainly in unskilled or semi-skilled work, while the majority of the women were employed in cleaning services or other unskilled labour. Very few blacks were in the professions. This is related to the economic situation, of course. Low incomes are not conducive to higher education even if there is no discrimination. In this respect, limitation in employment creates a vicious circle.

Women are sometimes discriminated against in employment. Although they may have the same qualifications as men they may be expected to do the same work for less pay. Or they may not have equal opportunities for advancement. When a job becomes vacant

it is often a man who is promoted to fill the position even though a woman may have equal or even higher qualifications.

Discrimination sometimes breeds further discrimination in the sense that groups who are fighting for their own economic survival tend to give preference in employment to members of their own group. They do this in self-defence, to build their own security and prestige. It is discrimination in reverse. This phenomenon illustrates the fact that where discrimination is accepted in the community it sets a social pattern which favours further discrimination. "This is the way things are," people say in justification. Conversely, when the pattern is once broken, it is that much easier to set up a new and humanly correct pattern that may come to be accepted in the community.

Questions for discussion

1. Suppose you were an Indian who owned a small business. Would you make it a policy to hire only Indian help? (For the sake of argument, consider both sides of the question before reaching your conclusion).
2. Is there any evidence in your community that members of certain groups such as blacks, Jews, Chinese, Japanese, Canadian Indians, women are discriminated against:
 - a) in certain occupations?
 - b) in being promoted to positions of responsibility? (Think of such areas of employment as schools, banks, retail stores, hospitals, restaurants, administrative staffs of manufacturing plants).
3. a) Are you aware of any discrimination against women in employment in your community? Consider, for example, opportunities for promotion; equal pay for equal work; types of occupation formerly held by men; married women holding jobs.
b) If such discrimination exists, what reasons are given by employers to justify it?
c) Are these reasons justifiable, or are they merely excuses?

10 Discrimination in accommodation

"Everyone shall have equal access to any place or facility intended for use by the general public, without distinction as to race, colour or ethnic origin". — UN Declaration on the Elimination of All Forms of Racial Discrimination, 1963.

Housing

What are some of the difficulties that members of minority groups face in finding accommodation?

Some landlords, builders and agents refuse to sell a house or rent an apartment or rooms to members of certain groups. If you are black, Jewish, Indian or Chinese, for example, you may find that an advertised apartment has been rented by the time you arrive to inspect it, even if you have made an appointment to see it.

An experiment carried out in one Canadian city revealed that a black person who applied for advertised accommodation was refused at nine out of twenty-six apartment houses. An hour later each of the nine offered to rent the same apartment to a white woman. The situation varies considerably from city to city and even from one section of a city to another. In many places there is less overt discrimination of this kind than there used to be, owing to legislation.

There is also the problem of restrictions in leases and sales of land. The so-called "gentleman's agreement" is an unwritten agreement among property owners not to rent or sell to members of certain groups. In these cases we see the right of people to do what they want with their own property coming in conflict with the belief that no person should be discriminated against on grounds of race, religion or colour. The other side of the coin is that a man who wants to rent or sell to a person not considered acceptable by the

neighbours may be prevented from doing so by the gentleman's agreement or some other form of pressure.

Some landlords who refuse to rent or sell to certain groups often give as a reason, "I'm afraid the other tenants or neighbours would object". Is this always the case? It is known in some instances that tenants have petitioned the landlord urging him to rent an apartment to a black family.

Even if the neighbours or tenants do object or threaten to move, it is doubtful if the threat is often carried out, unless the new owner or tenant proves objectionable on other grounds — if he frequently gives noisy and drunken parties, for instance.

In many Canadian cities, of which Toronto is a good example, black people used to have great difficulty finding accommodation. However, now that anti-discrimination laws are enforced quite strictly in Ontario, and black people are free to live wherever they want to, many white people, including landlords, discovered that it was possible for them to have perfectly normal relationships with their black neighbours. Some people were surprised by this discovery. This demonstrates that some of the discrimination was based on ignorance, and on false expectations.

Services and facilities

The denial of public accommodation to people on the basis of colour and creed is something we don't like to think takes place in Canada. Yet it happens here perhaps more often than we care to admit.

Because of their colour or ethno-cultural background some Canadians and visitors to Canada may face the frustration and embarrassment of being turned away from a hotel registration desk, or a tourist camp, or being refused a meal in a restaurant. Some years ago, for instance, several black people arrived at a summer hotel to spend a holiday for which they had reserved accommodation by mail. When they presented themselves at the desk they were informed that there was no room for them and they were given back their deposit money and sent away. The proprietor afterwards said that his policy was not to take in coloured people, as his guests would not like it.

Was the proprietor actually expressing the attitude of his guests or was his action determined by his own prejudice and fears? If the community were strongly opposed to discrimination could such a discriminatory act take place?

The position of the private club has been much discussed in recent years. It has, of course, the right to accept or reject whomever it desires. But some people think that a club whose avowed purposes are social, recreational or educational should select applicants on the basis of character and qualifications without regard to ethno-cultural or religious backgrounds.

Some clubs and institutions, although of a general nature, limit their membership to men, or the women may belong to auxiliaries which serve as adjuncts to the main body of the organizations. This is in effect discrimination against women.

Questions for discussion

1. A group of young people are refused admission to a public dance hall because their party includes a member of a visible minority group. What should the group do?
2. Suppose you belong to a club or organization and the question arises of refusing admission to an applicant for membership, on grounds of sex, colour, race or ethno-cultural origin. The majority of the members vote to support the membership committee in refusing admission.
What stand, if any, should the members take who disapprove of the decision?
3. What are some reasons a landlord might refuse to rent a house or apartment to members of certain groups?
What would you do if you were in his place?
How important is the attitude of the neighbours in this kind of discrimination?
4. Suppose the ratepayers association in your community tries to get everyone to sign an agreement not to sell or rent to members of certain groups and you are the only property owner who objects to the request. What should you do?

11 Effects of discrimination On the individual

An individual subjected to acts of discrimination may suffer deep emotional injuries from which he or she may never wholly recover. The persons who practice discrimination, in turn, may carry about a conscious or unconscious burden of guilt.

Discrimination may produce discontent and resentment in those who are forced into an inferior role. Some may gradually lose the incentive to advance and may sink into apathy.

On the community

It seems obvious that those who are discriminated against will not be able to contribute their full potential to the development of the community. Capable workers are kept at the bottom of the economic ladder when they might otherwise advance to better paying jobs, increase their buying power and thus bring greater prosperity to the whole community. The outstanding success of many blacks and Jews in the arts, where there is less discrimination, demonstrates the great contribution they are capable of making and the tremendous loss to society when they and members of other groups are discriminated against.

In the case of women, when their access to certain jobs is limited, their abilities may not be utilized to the fullest potential for the benefit of the community. The professional skill and knowledge of married women who find themselves with leisure time on their hands in their middle age may be wasted, resulting in loss to the community and a sense of frustration to the women.

Through discrimination on any grounds, whether of race, colour, origin, religion or sex, the community may suffer from the loss of

potential leadership in its economic and community enterprises, as well as in science and the arts.

Furthermore, when there is discrimination, a basic principle of true democracy is denied — recognition of the essential dignity and worth of the individual. As the Universal Declaration of Human Rights puts it, "All human beings are born free and equal in dignity and rights".

Discrimination magnifies differences between groups of people by preventing normal intermingling at work and play. People living in the same community but kept apart by occupational and social barriers cannot be expected to understand and respect each other or to hold the same regard for our democratic society. The effect is to undermine the unity which is vital to the welfare of the nation.

This is not to say that everyone should be the same. The important thing is to accept and respect differences due to origin or background, to welcome them as part of the endless variety of mankind, and to ensure that all fellow citizens have equal rights and opportunities in the life of the country.

On international relations

In international affairs Canada's good name may be damaged by discrimination practised at home. Many of the new emerging nations look to us for help, or can help us in various ways. It is important that we guard against leading a double life.

Canadian universities and research institutions are visited yearly by many students and scholars from Asia and Africa. They form impressions of our country, our educational system and our way of life, not just from what they learn within academic or scientific walls, but perhaps even more vividly, from experiences they have with Canadians outside those walls. Are they treated as inferiors? Do they have difficulty finding good lodgings? Do people seem inhospitable?

Impressions thus formed will not be forgotten when the students and scientists return to their own countries to take up responsible positions, often of high importance in their own academic, scientific or governmental institutions.

As Canadians, we also come under the scrutiny of other countries for our treatment of women, of native peoples, and minority groups. Do we discriminate against Indians and Inuit (Eskimo) people? If we do, the fact will be known far beyond our own borders.

How then can we fight against discrimination in Canada? In succeeding chapters we shall consider education and community action as two prongs of attacks on the problem, recognizing however, that the two methods overlap.

Questions for discussion

1. "An individual subjected to acts of discrimination may suffer deep emotional injuries from which he may never wholly recover".
What effect do you think it would have on the character of anyone to be handicapped in childhood and youth through continual treatment as an inferior by other school children and adults?
2. "Discrimination magnifies differences between groups of people by preventing normal intermingling at work and play".
 - a) Does this situation exist in your own community?
 - b) Why does it matter to the community if "intermingling at work and play" is prevented?
3. Reference is made in this chapter (p. 37) to married women "who find themselves with leisure time on their hands in middle age" and whose professional skills and knowledge may be wasted. The question is, can this be justified as economic efficiency or even as having great social value? What is your opinion?

12 Education as a means of combating discrimination

Discrimination may be attacked on three main fronts — by education, legislation and community action. This booklet will deal only with education and community action. In this section we are concerned with education. It is important to recognize, however, that the three prongs of attack overlap in certain respects. Legislation in itself is a form of education. So is community action.

Many people are unaware of the discrimination that exists in their own community or of the harm it may cause. They know little or nothing of the anti-discrimination legislation that has been passed. Some are apathetic and indifferent to the whole question. As a result it may sometimes be a small minority of prejudiced people who make their voices heard. The fair-minded majority may lack knowledge of the facts and be unwilling to fight against discrimination. In addition those who suffer discrimination may be completely ignorant of the legal curbs that have been imposed for their protection.

In what ways can education meet this challenge?

There are many avenues of approach including indirect means — the force of example. As everyone knows, children and even adults reflect the behaviour they see around them. If the young people of the community observe that it is customary to accept or reject people on their individual merits, regardless of race, colour, or national origin, or sex, they will adopt that custom too. The natural leaders of the community — teachers, clergymen, officers of organizations — have a particular responsibility to set the example, not only in their personal behaviour but in carrying out their official responsibilities.

The producers and hosts of television programs also have a particular responsibility to reflect, in what they show on the television screen, the racially and culturally diverse makeup of our society. It

should be possible for people, and especially children, to tell from what they see on Canadian television just how richly cosmopolitan and diverse Canadian society has become.

In a more direct way, educational programs of various kinds can be influential in directing people's ideas and behaviour along more intelligent and constructive lines regarding members of other groups. Study groups, workshops on intergroup relations, radio and television programs, films and printed material — these are means that may help people to gain a truer appreciation of what they have in common with others and how people can work together. They can learn to think of others as individuals rather than as members of an ethno-cultural or racial group. At the same time, they may gain a better understanding of the effects of discrimination. They may learn about existing anti-discrimination legislation and its significance.

Newspapers, in bringing the attention of people to incidents involving discrimination, provide a powerful means of education. And they also offer a forum for discussion in their correspondance columns. Letters to the editor on questions of discrimination may stimulate thought and discussion.

The Universal Declaration of Human Rights adopted by the General Assembly of the United Nations on December 10, 1948 sets a standard for all nations to strive for, with respect to equal rights for all people. Canada voted in favour of this Declaration in the General Assembly. There is, therefore, a strong moral obligation for Canada to undertake to strive toward the standard set by the Universal Declaration of Human Rights. More specifically, the International Convention on the Elimination of All Forms of Racial Discrimination was adopted by the United Nations in November 1963. This international Convention, which Canada has ratified, is a pledge that member nations like Canada will attempt to eliminate all forms of discrimination (in civil rights, access to citizenship, education, religion, employment, accommodation and services) based on race, colour, religion or ethno-cultural origin.

For reference or further study, the International Convention on the Elimination of All Forms of Racial Discrimination, is reproduced in full on page 53.

The Canadian Bill of Rights, passed in 1960 by Parliament, has

played an important part in directing the attention of Canadians to human rights even though the bill does not provide machinery for the implementation of the fundamental rights and freedoms embodied in it. For this latter reason some argue that the bill has no value. Others insist that the bill is there for the courts to apply in cases of violation of fundamental human rights.

The government of Canada, under the Canadian Bill of Rights, may modify any administrative practice which is found to violate any of the rights or freedoms recognized in the bill, including the rights to employment without regard to race, national origin, colour, religion or sex. Under the provisions of the bill, the Minister of Justice shall examine each bill presented to Parliament to ensure that its provisions are consistent with the purposes of the Bill of Rights.

The Canadian Bill of Rights is a statute and therefore subject to change by Parliament. A strong case can be made to have a Bill of Rights enshrined in the Canadian Constitution. For purposes of study, copies of the Bill of Rights as printed on page 73 may be obtained from the Citizenship Sector, Department of the Secretary of State.

Programs of Government

Various departments of the Government of Canada combat prejudice and discrimination in the carrying out of their day to day responsibilities. The Departments of Labour, External Affairs, Health and Welfare, Manpower and Immigration, Justice, the Solicitor General, and the Secretary of State all have concerns in the field of human rights.

The Department of the Secretary of State serves as the central reference point for the Federal Government's domestic interests in human rights and has the responsibility for implementing a broad scale educational program to promote human rights in Canada.

The Citizenship Sector of the Department of the Secretary of State has traditionally been involved in group understanding and the resolution of intergroup conflicts. The Group Understanding and Human Rights Program of the Sector is directly concerned, through its various programs and activities, with the promotion of human rights and fundamental freedoms and in the fight against prejudice

and discrimination. Other programs such as Women's Organizations, Official Language Minorities, Native Citizens and Multiculturalism deal with these subjects in relation to their respective client groups. Perhaps most important of all, the Citizenship Sector maintains a force of social development officers across the country to improve intergroup relations.

The federal Department of Labour which administers the Fair Employment Practices Act, the human rights commissions established in most of the provinces, and certain provincial departments of labour have programs of education that further their regulatory function.

Programs of Human Rights and Civil Liberties groups

Over the years, various Human Rights and Civil Liberties organizations have developed educational, promotional, research, legal and direct action programs to advance the cause of human rights and to combat discrimination and prejudice. Some of these organizations receive assistance from the Department of the Secretary of State and in turn are able to influence government policy both at the federal level and the provincial level.

In addition, many organizations not directly involved in human rights and civil liberties activities from time to time undertake programs to combat discrimination and prejudice and receive support from the Department of the Secretary of State for some of these.

Any organization undertaking activities to combat prejudice and discrimination may ask the Department of the Secretary of State for support, through the field offices of the Department that are located throughout Canada. A list of addresses of these field offices are given on page 85.

Mass media

The mass media provide powerful and effective means for advancing the cause of human rights and civil liberties, and combating

discrimination and prejudice. This can be done directly or indirectly. Examples of direct means are the dissemination of information through booklets such as this one, through television or film documentaries, or feature articles in newspapers and magazines. Indirect means would include the portrayal of people of all races and nationalities and both sexes in all the normal activities of life in the media. This would help to eliminate the false ideas, for example, that certain races are limited to menial labour, or that certain nationalities are prone to criminal activities or that women are limited to certain roles. Although all branches of the mass media have done commendable work in combating prejudice and discrimination, there are still many shortcomings. A report on "The Employment of Visible Minority Groups In Mass Media Advertising" done for the Ontario Human Rights Commission by Prof. Frederick Elkin of York University in 1971 said in part:

"On the basis of our content analysis of newspapers, magazines, television commercials and the testimony of witnesses, there is little doubt that racial discrimination against visible minority groups occur in mass media advertising. Visible minority groups are judged on their racial characteristics and are not given the same opportunities as are whites".

What Prof. Elkin wrote about visible minorities in mass media advertising could apply as well to all aspects of the mass media and not just to advertising.

Questions for discussion

1. Do you think that a knowledge of the harmful effects of discrimination will induce people to change their behaviour in this regard?
2. What kind of anti-discrimination educational program would be most effective for the organization with which you are most concerned?
3. Can you think of ways in which you or your organization could try to make the mass media more effective in combating prejudice and discrimination?

13 United Nations action to promote Human Rights Decade for action to combat racism and racial discrimination (1973-1983)

On December 10, 1973, the 25th Anniversary of the adoption of the Universal Declaration of Human Rights, the United Nations launched a Decade for Action to Combat Racism and Racial Discrimination. Canada supported the idea of the Decade at the U.N. and announced that it would undertake programs in line with the objectives set for the ten-year period. The goals and objectives of the Decade, as set out by the United Nations include, among others: the promotion of human rights and fundamental freedoms for all without distinction of any kind on grounds of race, colour, descent, national or ethnic origin; the elimination of racial prejudice, racism and racial discrimination, and resistance to any policy and practice which lead to the strengthening of racist régimes. To achieve these, a world-wide information campaign was called for together with the full implementation of United Nations instruments and decisions concerning the elimination of racial discrimination.

In Canada, the federal government is engaged in a number of activities and is encouraging non-governmental organizations and provincial bodies to undertake programs in line with the objectives of the Decade.

Information on the Decade for Action to Combat Racism and Racial Discrimination is available from the Department of the Secretary of State.

International Women's Year

The United Nations General Assembly declared 1975 to be International Women's Year, and adopted as its central theme the principle set forth in the Preamble of the Declaration of the Elimination of Discrimination against Women:

"...that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women as well as men in all fields."

The federal government undertook participation in International Women's year nationally and internationally and set up within government an interdepartmental committee under the joint chairmanship of the Department of External Affairs and the Privy Council Office to coordinate activities for the year. A Secretariat was appointed to administer international events, the regional and national conferences, and the informational campaign. Within the Department of the Secretary of State, various program areas co-operated in submitting proposals and planning activities for International Women's Year.

14 Community action to combat prejudice and discrimination

In combating discrimination, one of the most effective methods, and at the same time the most educational, is the involvement of people in the community in programs of action. A person or group following this study guide may now ask: "What can be done in our community to fight prejudice and discrimination?"

The following model for action is presented as an illustration which may be modified to suit a particular situation:

1. A concerned individual or group sees a problem.
2. People are canvassed. A group is formed.
3. There is discussion and goals are defined.
4. There is some strategy planning.
5. An organization is set up (usually prematurely, since it is easier to write by-laws than to do spade work.)
6. Public support is sought.
7. Action is taken.
8. Working alliances are established.

Of course, if it is a matter of an already existing group deciding to take action to combat prejudice and discrimination, then the scenario would be altogether different. However the following action steps would hold true in most circumstances, regardless of the nature of the group through which, ultimately, action is taken. These action steps are critical points at which it becomes necessary to select a course of action from a number of possible choices.

STEP 1 — CONVERGENCE OF INTEREST:

An individual who sees a problem has the choice of doing something or turning his back on it. If he chooses to act, he has the option of doing it alone, in concert with friends and colleagues or others.

STEP 2 — INITIATION OF ACTION

Having decided to do something about the problem and having brought a group together that is prepared to act, the next step is the formation of an initiating group.

STEP 3 — SPONSORSHIP AND LIAISONS

The question that has to be asked is how much autonomy has to be surrendered in order to secure legitimization and sponsorship?

STEP 4 — ACTION TO PUT THE PLAN INTO OPERATION

Some important decisions must be made as to what means are suitable to achieve the goals: manpower, financing, who takes responsibility for what, and communications, particularly with the community. To be decided too are such questions as whether the group will try to bring about changes by being an “outsider” group, offering criticisms, suggestions, and perhaps even making legal representation through the courts, or by trying to bring about changes by working in cooperation with or from the “inside” of established institutions.

STEP 5 — EVALUATION

This step is generally either neglected or treated superficially. It is an important aspect of any action in the community not only as an assessment of the results or consequences of the actions taken, but as research for future action. Results of such evaluations can also be distributed to other like-minded groups in other communities to help them with their action programs. The following suggestions are offered as examples of the kinds of community projects that could be undertaken:

1. A human rights group or committee might be set up which would be prepared to investigate and take action whenever they come across cases of discrimination. For example, they could bring the incidents to the attention of as many people as possible through press releases, articles and letters to newspapers. The group could also bring the cases to the attention of government agencies, professional associations, trade unions and other such bodies.

2. A survey could be undertaken to determine if patterns of discrimination exist in community institutions such as municipal government, educational establishments and large firms. Are women under-represented in the upper echelons of management? Are employment officers of some large companies consistently rejecting members of certain minority groups or women and giving seemingly plausible reasons for doing so? Does the local press tend to print only certain types of stories about certain minority group members?
3. Workshops, seminars or week-end conferences might be arranged bringing together representatives of different community groups to consider the problem of discrimination and to plan actions to counteract it.
4. A group might study the United Nations International Convention on the Elimination of All Forms of Racial Discrimination which Canada ratified, along with a critical examination of how practice in Canada measures up to the International Convention, where improvements should be made and what can be done to bring these about.
5. A similar study could be made of human rights legislation in Canada, both federal and provincial, with a view to forming opinions on where it might be improved and also to see if there are any provisions that are not being applied as they should be. Based on the findings, suggestions could be made to the appropriate authorities, or a campaign to have the changes made could be launched. The same applies to the previously suggested example.

Question for discussion

1. Would any of the projects suggested in the foregoing serve a useful purpose in your community? Would some other project be more appropriate? (The group may want to make plans for carrying out a community project either on its own or in conjunction with other community groups).

III Appendices

(i) Suggested reading list

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— —. *Special study on racial discrimination in the political, economic, social and cultural spheres*. New York, 1971.

— —. *Study of equality in the administration of justice*. New York, 1971.

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(ii) United Nations Declaration on the Elimination of All Forms of Racial Discrimination

Proclaimed by the General Assembly of the United Nations on 20 November 1963 (resolution 1904 (XVIII))

The General Assembly,

Considering that the Charter of the United Nations is based on the principles of the dignity and equality of all human beings and seeks, among other basic objectives, to achieve international co-operation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion,

Considering that the Universal Declaration of Human Rights proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set out in the Declaration, without distinction of any kind, in particular as to race, colour or national origin,

Considering that the Universal Declaration of Human Rights proclaims further that all are equal before the law and are entitled without any discrimination to equal protection of the law and that all are entitled to equal protection against any discrimination and against any incitement to such discrimination,

Considering that the United Nations has condemned colonialism and all practices of segregation and discrimination associated therewith, and that the Declaration on the granting of independence to colonial countries and peoples proclaims in particular the necessity of bringing colonialism to a speedy and unconditional end,

Considering that any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous, and that there is no justification for racial discrimination either in theory or in practice,

Taking into account the other resolutions adopted by the General

Assembly and the international instruments adopted by the specialized agencies, in particular the International Labour Organization and the United Nations Educational, Scientific and Cultural Organization, in the field of discrimination,

Taking into account the fact that, although international action and efforts in a number of countries have made it possible to achieve progress in that field, discrimination based on race, colour or ethnic origin in certain areas of the world continues none the less to give cause for serious concern,

*Alarmed by the manifestations of racial discrimination still in evidence in some areas of the world, some of which are imposed by certain Governments by means of legislative, administrative or other measures, in the form, *inter alia*, of apartheid segregation and separation, as well as by the promotion and dissemination of doctrines of racial superiority and expansionism in certain areas,*

Convinced that all forms of racial discrimination and, still more so, governmental policies based on the prejudice of racial superiority or on racial hatred, besides constituting a violation of fundamental human rights, tend to jeopardize friendly relations among peoples, co-operation between nations and international peace and security,

Convinced also that racial discrimination harms not only those who are its objects but also those who practice it,

Convinced further that the building of a world society free from all forms of racial segregation and discrimination, factors which create hatred and division among men, is one of the fundamental objectives of the United Nations,

- 1. Solemnly affirms the necessity of speedily eliminating racial discrimination throughout the world, in all its forms and manifestations, and of securing understanding of and respect for the dignity of the human person;*
- 2. Solemnly affirms the necessity of adopting national and international measures to that end, including teaching, education and information, in order to secure the universal and effective recognition and observance of the principles set forth below;*

3. *Proclaims this Declaration:*

ARTICLE 1

Discrimination between human beings on the ground of race, colour or ethnic origin is an offence to human dignity and shall be condemned as a denial of the principles of the Charter of the United Nations, as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights, as an obstacle to friendly and peaceful relations among nations and as a fact capable of disturbing peace and security among peoples.

ARTICLE 2

1. No State, institution, group or individual shall make any discrimination whatsoever in matters of human rights and fundamental freedoms in the treatment of persons, groups of persons or institutions on the ground of race, colour or ethnic origin.
2. No State shall encourage, advocate or lend its support, through police action or otherwise, to any discrimination based on race, colour or ethnic origin by any group, institution or individual.
3. Special concrete measures shall be taken in appropriate circumstances in order to secure adequate development or protection of individuals belonging to certain racial groups with the object of ensuring the full enjoyment by such individuals of human rights and fundamental freedoms. These measures shall in no circumstances have as a consequence the maintenance of unequal or separate rights for different racial groups.

ARTICLE 3

1. Particular efforts shall be made to prevent discrimination based on race, colour or ethnic origin, especially in the fields of civil rights, access to citizenship, education, religion, employment, occupation and housing.
2. Everyone shall have equal access to any place or facility intended for use by the general public, without distinction as to race, colour or ethnic origin.

ARTICLE 4

All States shall take effective measures to revise governmental and

other public policies and to rescind laws and regulations which have the effect of creating and perpetuating racial discrimination wherever it still exists. They should pass legislation for prohibiting such discrimination and should take all appropriate measures to combat those prejudices which lead to racial discrimination.

ARTICLE 5

An end shall be put without delay to governmental and other public policies of racial segregation and especially policies of apartheid, as well as all forms of racial discrimination and separation resulting from such policies.

ARTICLE 6

No discrimination by reason of race, colour or ethnic origin shall be admitted in the enjoyment by any person of political and citizenship rights in his country, in particular the right to participate in elections through universal and equal suffrage and to take part in the government. Everyone has the right of equal access to public service in his country.

ARTICLE 7

1. Everyone has the right to equality before the law and to equal justice under the law. Everyone, without distinction as to race, colour or ethnic origin, has the right to security of person and protection by the State against violence or bodily harm, whether inflicted by government officials or by any individual, group or institution.
2. Everyone shall have the right to an effective remedy and protection against any discrimination he may suffer on the ground of race, colour or ethnic origin with respect to his fundamental rights and freedoms through independent national tribunals competent to deal with such matters.

ARTICLE 8

All effective steps shall be taken immediately in the fields of teaching, education and information, with a view to eliminating racial

discrimination and prejudice and promoting understanding, tolerance and friendship among nations and racial groups, as well as to propagating the purposes and principles of the Charter of the United Nations, of the Universal Declaration of Human Rights, and of the Declaration on the Granting of Independence to Colonial Countries and Peoples.

ARTICLE 9

1. All propaganda and organizations based on ideas or theories of the superiority of one race or group of persons of one colour or ethnic origin with a view to justifying or promoting racial discrimination in any form shall be severely condemned.
2. All incitement to or acts of violence, whether by individuals or organizations against any race or group of persons of another colour or ethnic origin shall be considered an offence against society and punishable under law.
3. In order to put into effect the purposes and principles of the present Declaration, all States shall take immediate and positive measures, including legislative and other measures, to prosecute and/or outlaw organizations which promote or incite to racial discrimination, or incite to or use violence for purposes of discrimination based on race, colour or ethnic origin.

ARTICLE 10

The United Nations, the specialized agencies, States and non-governmental organizations shall do all in their power to promote energetic action which, by combining legal and other practical measures, will make possible the abolition of all forms of racial discrimination. They shall, in particular, study the causes of such discrimination with a view to recommending appropriate and effective measures to combat and eliminate it.

ARTICLE 11

Every State shall promote respect for and observance of human rights and fundamental freedoms in accordance with the Charter of the United Nations and shall fully and faithfully observe the pro-

visions of the present Declaration, the Universal Declaration of Human Rights and the Declaration on the Granting of Independence to Colonial Countries and Peoples.

(iii) International Convention on the Elimination of All Forms of Racial Discrimination

Adopted and opened for signature and ratification by General Assembly resolution 2106 A (XX) of 21 December 1965

Entry into force: 4 January 1969, in accordance with article 19.

The States Parties to this Convention,

Considering that the Charter of the United Nations is based on the principles of the dignity and equality inherent in all human beings, and that all Member States have pledged themselves to take joint and separate action, in co-operation with the Organization, for the achievement of one of the purposes of the United Nations which is to promote and encourage universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion,

Considering that the Universal Declaration of Human Rights proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set out therein, without distinction of any kind, in particular as to race, colour or national origin,

Considering that all human beings are equal before the law and are entitled to equal protection of the law against any discrimination and against any incitement to discrimination,

Considering that the United Nations has condemned colonialism and all practices of segregation and discrimination associated therewith, in whatever form and wherever they exist, and that the Declaration on the Granting of Independence to Colonial Countries and Peoples of 14 December 1960 (General Assembly resolution

1514 (XV) has affirmed and solemnly proclaimed the necessity of bringing them to a speedy and unconditional end,

Considering that the United Nations Declaration on the Elimination of All Forms of Racial Discrimination of 20 November 1963 (General Assembly resolution 1904 (XVIII)) solemnly affirms the necessity of speedily eliminating racial discrimination throughout the world in all its forms and manifestations and of securing understanding of and respect for the dignity of the human person,

Convinced that any doctrine of superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust and dangerous, and that there is no justification for racial discrimination, in theory or in practice, anywhere,

Reaffirming that discrimination between human beings on the grounds of race, colour or ethnic origin is an obstacle to friendly and peaceful relations among nations and is capable of disturbing peace and security among peoples and the harmony of persons living side by side even within one and the same State,

Convinced that the existence of racial barriers is repugnant to the ideals of any human society,

Alarmed by manifestations of racial discrimination still in evidence in some areas of the world and by governmental policies based on racial superiority or hatred, such as policies of *apartheid*, segregation or separation,

Resolved to adopt all necessary measures for speedily eliminating racial discrimination in all its forms and manifestations, and to prevent and combat racist doctrines and practices in order to promote understanding between races and to build an international community free from all forms of racial segregation and racial discrimination,

Bearing in mind the Convention concerning Discrimination in respect of Employment and Occupation adopted by the International Labour Organisation in 1958, and the Convention against Discrimination in Education adopted by the United Nations Educational, Scientific and Cultural Organization in 1960,

Desiring to implement the principles embodied in the United

Nations Declaration on the Elimination of All Forms of Racial Discrimination and to secure the earliest adoption of practical measures to that end,

Have agreed as follows:

PART 1

ARTICLE 1

1. In this Convention, the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
2. This Convention shall not apply to distinctions, exclusions, restrictions or preferences made by a State Party to this Convention between citizens and non-citizens.
3. Nothing in this Convention may be interpreted as affecting in any way the legal provisions of States Parties concerning nationality, citizenship or naturalization, provided that such provisions do not discriminate against any particular nationality.
4. Special measures taken for the sole purpose of securing adequate advancement of certain racial or ethnic groups or individuals requiring such protection as may be necessary in order to ensure such groups or individuals equal enjoyment or exercise of human rights and fundamental freedoms shall not be deemed racial discrimination, provided, however, that such measures do not, as a consequence, lead to the maintenance of separate rights for different racial groups and that they shall not be continued after the objectives for which they were taken have been achieved.

ARTICLE 2

1. States Parties condemn racial discrimination and undertake to pursue by all appropriate means and without delay a policy of eliminating racial discrimination in all its forms and promoting understanding among all races, and, to this end:

- (a) Each State Party undertakes to engage in no act or practice of racial discrimination against persons, groups of persons or institutions and to ensure that all public authorities and public institutions, national and local, shall act in conformity with this obligation;
- (b) Each State Party undertakes not to sponsor, defend or support racial discrimination by any persons or organizations;
- (c) Each State Party shall take effective measures to review governmental, national and local policies, and to amend, rescind or nullify any laws and regulations which have the effect of creating or perpetuating racial discrimination wherever it exists;
- (d) Each State Party shall prohibit and bring to an end, by all appropriate means, including legislation as required by circumstances, racial discrimination by any persons, group or organization;
- (e) Each State Party undertakes to encourage, where appropriate, integrationist multi-racial organizations and movements and other means of eliminating barriers between races, and to discourage anything which tends to strengthen racial division.

2. States Parties shall, when the circumstances so warrant, take, in the social, economic, cultural and other fields, special and concrete measures to ensure the adequate development and protection of certain racial groups or individuals belonging to them, for the purpose of guaranteeing them the full and equal enjoyment of human rights and fundamental freedoms. These measures shall in no case entail as a consequence the maintenance of unequal or separate rights for different racial groups after the objectives for which they were taken have been achieved.

ARTICLE 3

States Parties particularly condemn racial segregation and *apartheid* and undertake to prevent, prohibit and eradicate all practices of this nature in territories under their jurisdiction.

ARTICLE 4

States Parties condemn all propaganda and all organizations which are based on ideas or theories of superiority of one race or group of persons of one colour or ethnic origin, or which attempt to justify

or promote racial hatred and discrimination in any form, and undertake to adopt immediate and positive measures designed to eradicate all incitement to, or acts of, such discrimination and, to this end, with due regard to the principles embodied in the Universal Declaration of Human Rights and the rights expressly set forth in article 5 of this Convention, *inter alia*:

- (a) Shall declare an offence punishable by law all dissemination of ideas based on racial superiority or hatred, incitement to racial discrimination, as well as all acts of violence or incitement to such acts against any race or group of persons of another colour or ethnic origin, and also the provision of any assistance to racist activities, including the financing thereof;
- (b) Shall declare illegal and prohibit organizations, and also organized and all other propaganda activities, which promote and incite racial discrimination, and shall recognize participation in such organizations or activities as an offence punishable by law;
- (c) Shall not permit public authorities or public institutions, national or local, to promote or incite racial discrimination.

ARTICLE 5

In compliance with the fundamental obligations laid down in article 2 of this Convention, States Parties undertake to prohibit and to eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, colour, or national or ethnic origin, to equality before the law, notably in the enjoyment of the following rights:

- (a) The right to equal treatment before the tribunals and all other organs administering justice;
- (b) The right to security of person and protection by the State against violence or bodily harm, whether inflicted by government officials or by any individual group or institution;
- (c) Political rights, in particular the rights to participate in elections — to vote and to stand for election — on the basis of universal and equal suffrage, to take part in the Government as well as in the conduct of public affairs at any level and to have equal access to public service;

(d) Other civil rights, in particular:

- (i) The right to freedom of movement and residence within the border of the State;
- (ii) The right to leave any country, including one's own, and to return to one's country;
- (iii) The right to nationality;
- (iv) The right to marriage and choice of spouse;
- (v) The right to own property alone as well as in association with others;
- (vi) The right to inherit;
- (vii) The right to freedom of thought, conscience and religion;
- (viii) The right to freedom of opinion and expression;
- (ix) The right to freedom of peaceful assembly and association;

(e) Economic, social and cultural rights, in particular:

- (i) The rights to work, to free choice of employment, to just and favourable conditions of work, to protection against unemployment, to equal pay for equal work, to just and favourable remuneration;
- (ii) The right to form and join trade unions;
- (iii) The right to housing;
- (iv) The right to public health, medical care, social security and social services;
- (v) The right to education and training;
- (vi) The right to equal participation in cultural activities;

(f) The right of access to any place or service intended for use by the general public, such as transport, hotels, restaurants, cafés, theatres and parks.

ARTICLE 6

States Parties shall assure to everyone within their jurisdiction effective protection and remedies, through the competent national tribunals and other State institutions, against any acts of racial discrimination which violate his human rights and fundamental freedoms contrary to this Convention, as well as the right to seek from such tribunals just and adequate reparation or satisfaction for any damage suffered as a result of such discrimination.

ARTICLE 7

States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups, as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention.

PART II

ARTICLE 8

1. There shall be established a Committee on the Elimination of Racial Discrimination (hereinafter referred to as the Committee) consisting of eighteen experts of high moral standing and acknowledged impartiality elected by States Parties from among their nationals, who shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as of the principal legal systems.
2. The members of the Committee shall be elected by secret ballot from a list of persons nominated by the States Parties. Each State Party may nominate one person from among its own nationals.
3. The initial election shall be held six months after the date of the entry into force of this Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.
4. Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected

to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

5. (a) The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.

(b) For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.

6. States Parties shall be responsible for the expenses of the members of the Committee while they are in performance of Committee duties.

ARTICLE 9

1. States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted and which give effect to the provisions of this Convention: (a) within one year after the entry into force of the Convention for the State concerned; and (b) thereafter every two years and whenever the Committee so requests. The Committee may request further information from the States Parties.

2. The Committee shall report annually, through the Secretary-General, to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of the reports and information received from the States Parties. Such suggestions and general recommendations shall be reported to the General Assembly together with comments, if any, from States Parties.

ARTICLE 10

1. The Committee shall adopt its own rules of procedure.

2. The Committee shall elect its officers for a term of two years.

3. The secretariat of the Committee shall be provided by the Secretary-General of the United Nations.

4. The meetings of the Committee shall normally be held at United Nations Headquarters.

ARTICLE 11

1. If a State Party considers that another State Party is not giving effect to the provisions of this Convention, it may bring the matter to the attention of the Committee. The Committee shall then transmit the communication to the State Party concerned. Within three months, the receiving State shall submit to the Committee written explanations or statements clarifying the matter and the remedy, if any, that may have been taken by that State.

2. If the matter is not adjusted to the satisfaction of both parties, either by bilateral negotiations or by any other procedure open to them, within six months after the receipt by the receiving State of the initial communication, either State shall have the right to refer the matter again to the Committee by notifying the Committee and also the other State.

3. The Committee shall deal with a matter referred to it in accordance with paragraph 2 of this article after it has ascertained that all available domestic remedies have been invoked and exhausted in the case, in conformity with the generally recognized principles of international law. This shall not be the rule where the application of the remedies is unreasonably prolonged.

4. In any matter referred to it, the Committee may call upon the States Parties concerned to supply any other relevant information.

5. When any matter arising out of this article is being considered by the Committee, the States Parties concerned shall be entitled to send a representative to take part in the proceedings of the Committee, without voting rights, while the matter is under consideration.

ARTICLE 12

1. (a) After the Committee has obtained and collated all the information it deems necessary, the Chairman shall appoint an *ad hoc*

Conciliation Commission (hereinafter referred to as the Commission) comprising five persons who may or may not be members of the Committee. The members of the Commission shall be appointed with the unanimous consent of the parties to the dispute, and its good offices shall be made available to the States concerned with a view to an amicable solution of the matter on the basis of respect for this Convention.

- (b) If the States Parties to the dispute fail to reach agreement within three months on all or part of the composition of the Commission, the members of the Commission not agreed upon by the States Parties to the dispute shall be elected by secret ballot by a two-thirds majority vote of the Committee from among its own members.
- 2. The members of the Commission shall serve in their personal capacity. They shall not be nationals of the States Parties to the dispute or of a State not party to this Convention.
- 3. The Commission shall elect its own Chairman and adopt its own rules of procedure.
- 4. The meetings of the Commission shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Commission.
- 5. The secretariat provided in accordance with article 10, paragraph 3, of this Convention shall also service the Commission whenever a dispute among States Parties brings the Commission into being.
- 6. The States Parties to the dispute shall share equally all the expenses of the members of the Commission in accordance with estimates to be provided by the Secretary-General of the United Nations.
- 7. The Secretary-General shall be empowered to pay the expenses of the members to the Commission, if necessary, before reimbursement by the States Parties to the dispute in accordance with paragraph 6 of this article.
- 8. The information obtained and collated by the Committee shall be made available to the Commission, and the Commission may call upon the States concerned to supply any other relevant information.

ARTICLE 13

1. When the Commission has fully considered the matter, it shall prepare and submit to the Chairman of the Committee a report embodying its findings on all questions of fact relevant to the issue between the parties and containing such recommendations as it may think proper for the amicable solution of the dispute.
2. The Chairman of the Committee shall communicate the report of the Commission to each of the States Parties to the dispute. These States shall, within three months, inform the Chairman of the Committee whether or not they accept the recommendations contained in the report of the Commission.
3. After the period provided for in paragraph 2 of this article, the Chairman of the Committee shall communicate the report of the Commission and the declarations of the States Parties concerned to the other States Parties to this Convention.

ARTICLE 14

1. A State Party may at any time declare that it recognizes the competence of the Committee to receive and consider communications from individuals or groups of individuals within its jurisdiction claiming to be victims of a violation by that State Party of any of the rights set forth in this Convention. No communication shall be received by the Committee if it concerns a State Party which has not made such a declaration.
2. Any State Party which makes a declaration as provided for in paragraph 1 of this article may establish or indicate a body within its national legal order which shall be competent to receive and consider petitions from individuals and groups of individuals within its jurisdiction who claim to be victims of a violation of any of the rights set forth in this Convention and who have exhausted other available local remedies.
3. A declaration made in accordance with paragraph 1 of this article and the name of any body established or indicated in accordance with paragraph 2 of this article shall be deposited by the State Party concerned with the Secretary-General of the United Nations, who

shall transmit copies thereof to the other States Parties. A declaration may be withdrawn at any time by notification to the Secretary-General, but such a withdrawal shall not affect communications pending before the Committee.

4. A register of petitions shall be kept by the body established or indicated in accordance with paragraph 2 of this article, and certified copies of the register shall be filed annually through appropriate channels with the Secretary-General on the understanding that the contents shall not be publicly disclosed.

5. In the event of failure to obtain satisfaction from the body established or indicated in accordance with paragraph 2 of this article, the petitioner shall have the right to communicate the matter to the Committee within six months.

6. (a) The Committee shall confidentially bring any communication referred to it to the attention of the State Party alleged to be violating any provision of this Convention, but the identity of the individual or groups of individuals concerned shall not be revealed without his or their express consent. The Committee shall not receive anonymous communications.

(b) Within three months, the receiving State shall submit to the Committee written explanations or statements clarifying the matter and the remedy, if any, that may have been taken by that State.

7. (a) The Committee shall consider communications in the light of all information made available to it by the State Party concerned and by the petitioner. The Committee shall not consider any communication from a petitioner unless it has ascertained that the petitioner has exhausted all available domestic remedies. However, this shall not be the rule where the application of the remedies is unreasonably prolonged.

(b) The Committee shall forward its suggestions and recommendations, if any, to the State Party concerned and to the petitioner.

8. The Committee shall include in its annual report a summary of explanations and statements of the States Parties concerned and of its own suggestions and recommendations.

9. The Committee shall be competent to exercise the functions provided for in this article only when at least ten States Parties to this Convention are bound by declarations in accordance with paragraph 1 of this article.

ARTICLE 15

1. Pending the achievement of the objectives of the Declaration on the Granting of Independence to Colonial Countries and Peoples, contained in General Assembly resolution 1514 (XV) of 14 December 1960, the provisions of this Convention shall in no way limit the right of petition granted to these peoples by other international instruments or by the United Nations and its specialized agencies.

2. (a) The Committee established under article 8, paragraph 1, of this Convention shall receive copies of the petitions from, and submit expressions of opinion and recommendations on these petitions to, the bodies of the United Nations which deal with matters directly related to the principles and objectives of this Convention in their consideration of petitions from the inhabitants of Trust and Non-Self-Governing Territories and all other territories to which General Assembly resolution 1514 (XV) applies, relating to matters covered by this Convention which are before these bodies.

(b) The Committee shall receive from the competent bodies of the United Nations copies of the reports concerning the legislative, judicial, administrative or other measures directly related to the principles and objectives of this Convention applied by the administering Powers within the Territories mentioned in subparagraph (a) of this paragraph, and shall express opinions and make recommendations to these bodies.

3. The Committee shall include in its report to the General Assembly a summary of the petitions and reports it has received from United Nations bodies, and the expressions of opinion and recommendations of the Committee relating to the said petitions and reports.

4. The Committee shall request from the Secretary-General of the United Nations all information relevant to the objectives of this Convention and available to him regarding the Territories mentioned in paragraph 2 (a) of this article.

ARTICLE 16

The provisions of this Convention concerning the settlement of disputes or complaints shall be applied without prejudice to other procedures for settling disputes or complaints in the field of discrimination laid down in the constituent instruments of, or in conventions adopted by, the United Nations and its specialized agencies, and shall not prevent the States Parties from having recourse to other procedures for settling a dispute in accordance with general or special international agreements in force between them.

PART III

ARTICLE 17

1. This Convention is open for signature by any State Member of the United Nations or member of any of its specialized agencies, by any State Party to the Statute of the International Court of Justice, and by any other State which has been invited by the General Assembly of the United Nations to become a Party to this Convention.
2. This Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

ARTICLE 18

1. This Convention shall be open to accession by any State referred to in article 17, paragraph 1, of the Convention.
2. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

ARTICLE 19

1. This Convention shall enter into force on the thirtieth day after the date of the deposit with the Secretary-General of the United Nations of the twenty-seventh instrument of ratification or instrument of accession.
2. For each State ratifying this Convention or acceding to it after the deposit of the twenty-seventh instrument of ratification or instrument of accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or instrument of accession.

ARTICLE 20

1. The Secretary-General of the United Nations shall receive and circulate to all States which are or may become Parties to this Convention reservations made by States at the time of ratification or accession. Any State which objects to the reservation shall, within a period of ninety days from the date of the said communication, notify the Secretary-General that it does not accept it.
2. A reservation incompatible with the object and purpose of this Convention shall not be permitted, nor shall a reservation the effect of which would inhibit the operation of any of the bodies established by this Convention be allowed. A reservation shall be considered incompatible or inhibitive if at least two thirds of the States Parties to this Convention object to it.
3. Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General. Such notification shall take effect on the date on which it is received.

ARTICLE 21

A State Party may denounce this Convention by written notification to the Secretary-General of the United Nations. Denunciation shall take effect one year after the date of receipt of the notification by the Secretary-General.

ARTICLE 22

Any dispute between two or more States Parties with respect to the interpretation or application of this Convention, which is not settled by negotiation or by the procedures expressly provided for in this Convention shall, at the request of any of the parties to the dispute, be referred to the International Court of Justice for decision, unless the disputants agree to another mode of settlement.

ARTICLE 23

1. A request for the revision of this Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.
2. The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.

ARTICLE 24

The Secretary-General of the United Nations shall inform all States referred to in article 17, paragraph 1, of this Convention of the following particulars:

- (a) Signatures, ratifications and accessions under articles 17 and 18;
- (b) The date of entry into force of this Convention under article 19;
- (c) Communications and declarations received under articles 14, 20 and 23;
- (d) Denunciations under article 21.

ARTICLE 25

1. This Convention, of which the Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited in the archives of the United Nations.

2. The Secretary-General of the United Nations shall transmit certified copies of this Convention to all States belonging to any of the categories mentioned in article 17, paragraph 1, of the Convention.

(iv) Canadian Bill of Rights

An Act for the Recognition and Protection of Human Rights and Fundamental Freedoms

As passed by the Parliament of Canada and assented to 10th August, 1960.

The Parliament of Canada, affirming that the Canadian Nation is founded upon principles that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions;

Affirming also that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law;

And being desirous of enshrining these principles and the human rights and fundamental freedoms derived from them, in a Bill of Rights which shall reflect the respect of Parliament for its constitutional authority and which shall ensure the protection of these rights and freedoms in Canada;

Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

PART I

1. It is hereby recognized and declared that in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex, the following human rights and fundamental freedoms, namely,

- (a) the right of the individual to life, liberty, security of the person and enjoyment of property, and the right not to be deprived thereof except by due process of law;
- (b) the right of the individual to equality before the law and the protection of the law;
- (c) freedom of religion;
- (d) freedom of speech;
- (e) freedom of assembly and association; and
- (f) freedom of the press.

2. Every law of Canada shall, unless it is expressly declared by an Act of Parliament of Canada that it shall operate notwithstanding the Canadian Bill of Rights, be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgement or infringement of any of the rights or freedoms herein recognized and declared, and in particular no law of Canada shall be construed or applied so as to

- (a) authorize or effect the arbitrary detention, imprisonment or exile of any person;
- (b) impose or authorize the imposition of cruel and unusual treatment or punishment;
- (c) deprive a person who has been arrested or detained
 - (i) of the right to be informed promptly of the reason for his arrest or detention,
 - (ii) of the right to retain and instruct counsel without delay, or
 - (iii) of the remedy by way of habeas corpus for the determination of the validity of his detention and for his release if the detention is not lawful;

- (d) authorize a court, tribunal, commission, board or other authority to compel a person to give evidence if he is denied counsel, protection against self incrimination or other constitutional safeguards;
- (c) deprive a person of the right to a fair hearing in accordance with the principles of fundamental justice for the determination of his rights and obligations;
- (f) deprive a person charged with a criminal offence of the right to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent impartial tribunal, or of the right to reasonable bail without just cause; or
- (g) deprive a person of the right to the assistance of an interpreter in any proceedings in which he is involved or in which he is a party or a witness, before a court, commission, board or other tribunal, if he does not understand or speak the language in which such proceedings are conducted.

3. The Minister of Justice shall, in accordance with such regulations as may be prescribed by the Governor in Council, examine every proposed regulation submitted in draft form to the Clerk of the Privy Council pursuant to the Regulations Act and every Bill introduced in or presented to the House of Commons, in order to ascertain whether any of the provisions thereof are inconsistent with the purpose and provisions of this Part and he shall report any such inconsistency to the House of Commons at the first convenient opportunity.

4. The provisions of this Part shall be known as the Canadian Bill of Rights.

PART II

- 5. (1) Nothing in Part I shall be construed to abrogate or abridge any human right or fundamental freedom not enumerated therein that may have existed in Canada at the commencement of this Act.
- (2) The expression "law of Canada" in Part I means an Act of the Parliament of Canada enacted before or after the coming into force of this Act, and order, rule or regulation thereunder, and any law in force in Canada or in any part of Canada at the commencement

of this Act that is subject to be repealed, abolished or altered by the Parliament of Canada.

(3) The provisions of Part I shall be construed as extending only to matters coming under the legislative authority of the Parliament of Canada.

6. Section 6 of the War Measures Act is repealed and the following substituted therefor:

“6. (1) Sections 3, 4 and 5 shall come into force only upon the issue of a proclamation of the Governor in Council declaring that war, invasion or insurrection, real or apprehended, exists.

(2) A proclamation declaring that war, invasion or insurrection, real or apprehended, exists shall be laid before Parliament forthwith after its issue, or, if Parliament is then not sitting within the first fifteen days next thereafter that Parliament is sitting.

(3) Where a proclamation has been laid before Parliament pursuant to subsection (2), a notice of motion in either House signed by ten members thereof and made in accordance with the rules of that House within ten days of the day the proclamation was laid before Parliament, praying that the proclamation be revoked, shall be debated in that House at the first convenient opportunity within the four sitting days next after the day the motion in that House was made.

(4) If both Houses of Parliament resolve that the proclamation be revoked, it shall cease to have effect, and sections 3, 4 and 5 shall cease to be in force until those sections are again brought into force by a further proclamation but without prejudice to the previous operation of those sections or anything duly done or suffered thereunder or any offence committed or any penalty or forfeiture or punishment incurred.

(5) Any act or thing done or authorized or any order or regulation made under the authority of this Act, shall be deemed not to be an abrogation, abridgement or infringement of any right or freedom recognized by the Canadian Bill of Rights.”

Explanatory Notes

Part I provides for the establishment of a Bill of Rights for Canada.

Part II provides for the continuation in modified form of authority to deal effectively with war, invasion or insurrection.

6. Section 6 of the War Measures Act now reads as follows:

"6. The provisions of the three sections last preceding shall only be in force during war, invasion, or insurrection, real or apprehended."

(v) Human Rights Agencies and Ombudsmen

NEWFOUNDLAND

NFLD Human Rights Commission
P.O. Box 5021
General Post Office
ST. JOHN'S, Newfoundland A1C 5V4

NOVA SCOTIA

Nova Scotia Human Rights Commission
P.O. Box 221
HALIFAX, Nova Scotia B3L 4K1

NEW BRUNSWICK

New Brunswick Human Rights Commission
Department of Labour
P.O. Box 580
FREDERICTON, New Brunswick E2L 4A7

PRINCE EDWARD ISLAND

Employment Standards
Department of Labour
Province of Prince Edward Island
68 University Avenue
CHARLOTTETOWN, Prince Edward Island C1A 4K9

QUEBEC

Commission du salaire minimum
255 est , boul. Crémazie
MONTREAL, Québec H2M 1L5

ONTARIO

Ontario Human Rights Commission
400 University Avenue
TORONTO, Ontario M5G 1S5

MANITOBA

Manitoba Human Rights Commission
430 Edmonton Street
WINNIPEG, Manitoba R3B 2M3

SASKATCHEWAN

Saskatchewan Human Rights Commission
117A 20th Street West
SASKATOON, Saskatchewan S7M 0W7

ALBERTA

Alberta Human Rights Commission
500 - 10808 - 99th Avenue
EDMONTON, Alberta T5K 0G2

BRITISH COLUMBIA

British Columbia Human Rights Commission
British Columbia Department of Labour
880 Douglas Street
VICTORIA, British Columbia V8W 2B7

OMBUDSMEN IN CANADA

Ombudsman
Province of Nova Scotia
Post Office Box 2152
HALIFAX, Nova Scotia B3J 3B7

Ombudsman
Province of New Brunswick
Post Office Box 6000
FREDERICTON, New Brunswick E3B 5G4

Protecteur du citoyen
Province de Québec
14 Haldimand Street
QUEBEC, P.Q. G1R 4N4

Ombudsman
Province of Manitoba
509 - 491 Portage Avenue
WINNIPEG, Manitoba R3B 2E4

Ombudsman
Province of Saskatchewan
2310 Scarth Street
REGINA, Saskatchewan S4P 2J7

Ombudsman
Province of Alberta
729 Centennial Building
10015 - 103rd Avenue
EDMONTON, Alberta T5J 0H1

Commissioner of Official Languages
171 Slater Street
OTTAWA, Ontario K1A 0T8

Correctional Investigator
Department of the Solicitor General
Sir Wilfrid Laurier Building
OTTAWA, Ontario K1A 0P8

Ombudsman
Province of Ontario
65 Queen Street West
6th Floor
TORONTO, Ontario M5H 2M5

(vi) Voluntary organizations

NATIONAL

Advisory Council on the Status of
Women
63 Sparks Street
Box 1541, Station "B"
OTTAWA, Ontario K1P 5R5

Canadian Council of Christians & Jews
509 Third Street, South West
Room 101
CALGARY, Alberta T2P 1R4

Canadian Council of Christians & Jews
Roy Bldg.
1657 Barrington Street
Room 227
HALIFAX, Nova Scotia B3J 2A1

Canadian Council of Christians & Jews
1010 Ste. Catherine Street West
Room 311
MONTREAL, Quebec H3B 1E6

Canadian Council of Christians & Jews
506 - 229 Yonge Street
TORONTO, Ontario M5B 1N9

Canadian Council of Christians & Jews
1129 - 736 Granville Street
VANCOUVER, British Columbia V6Z 1G3

Canadian Council of Christians & Jews
224 — Phoenix Bldg.
388 Donald Street
WINNIPEG, Manitoba R3B 2J4

Canadian Federation of Civil Liberties
and Human Rights Associations
14 Metcalfe Street, Room 202
OTTAWA, Ontario K1G 5B4

Canadian Human Rights Foundation
Suite 2165
630 Dorchester Boulevard West
MONTREAL, Quebec H3B 1S6

Canadian Labour Congress
2841 Riverside Drive
OTTAWA, Ontario K1V 8X7

Canadian Council of International Law
Faculty of Law
Dalhousie University
HALIFAX, Nova Scotia B3H 3P8

Canadian Jewish Congress
1590 McGregor Avenue
MONTREAL, Quebec H3G 1C5

Canadian Civil Liberties Association
Suite 403
229 Yonge Street
TORONTO, Ontario M5B 1N9

Inuit Tapirisat of Canada
116 Albert Street — 409
OTTAWA, Ontario K1P 5G3

National Council of Jewish Women of Canada
1036 William Street
LONDON, Ontario N5Y 2S9

National Council of Women
270 Maclaren Street
OTTAWA, Ontario K2P 0M3

National Indian Brotherhood
Room 1610
130 Albert Street
OTTAWA, Ontario K1P 5G4

Native Council of Canada
Room 1010
77 Metcalfe Street
OTTAWA, Ontario K1P 5L6

United Nations Association in Canada
Central Office
63 Sparks Street
OTTAWA, Ontario K1P 5A6

Canadian National Commission for UNESCO
222 Queen Street
OTTAWA, Ontario K1P 5V9

PROVINCIAL AND REGIONAL

PRINCE EDWARD ISLAND

Prince Edward Island Civil Liberties Association
P.O. Box 1834
CHARLOTTETOWN, Prince Edward Island C1A 7N5

NEWFOUNDLAND

Newfoundland-Labrador Human Rights Association
P.O. Box 4810
ST. JOHN'S, Newfoundland A1C 5T9

NOVA SCOTIA

Nova Scotia Civil Liberties Association
1381 Lemarchant Street
HALIFAX, Nova Scotia B3H 3P8

NEW BRUNSWICK

Canadian Civil Liberties Association
P.O. Box 1577
FREDERICTON, New Brunswick E3B 5G2

Comité des droits de l'homme du Nord-est du
Nouveau-Brunswick
C.P. 672
BATHURST, Nouveau-Brunswick E2A 3Z6

New Brunswick Committee for the Celebration of
the 25th Anniversary of the Universal Declaration
of Human Rights
P.O. Box 691
FREDERICTON, New Brunswick E3B 5B4

QUEBEC

Ligue des droits de l'homme
3411, rue Saint-Denis
MONTREAL, Québec H2X 3L1

ONTARIO

Civil Liberties Association, National
Capital Region
P.O. Box 1217, Station "B"
OTTAWA, Ontario K1P 5R3

Committee for Human Rights of Sudbury and
Region
92 Frood Road
SUDBURY, Ontario P3C 4Z4

Cornwall Civil Liberties Association
Cornwall Resource Centre
31 - 2nd Street West
CORNWALL, Ontario K6J 1G3

League for Human Rights of B'Nai B'Rith
Suite 405
825 Eglinton Avenue West
TORONTO, Ontario M5N 1E7

MANITOBA

Canadian Civil Liberties Association
274 Garry Street
WINNIPEG, Manitoba R3C 1H3

Citizenship Council of Manitoba
280 William Avenue
WINNIPEG, Manitoba R3B 0R1

SASKATCHEWAN

Saskatchewan Association of Human Rights
631 - 20th Street West
SASKATOON, Saskatchewan S7M 0X8

ALBERTA

Alberta Human Rights and Civil Liberties
Association
10006 - 107th Street
EDMONTON, Alberta T5J 1J3

Alberta Native Rights for Native Women
8103 - 130th Avenue
EDMONTON, Alberta T5C 1Y6

BRITISH COLUMBIA

British Columbia Civil Liberties Association
207 West Hastings Street, Suite 307
VANCOUVER, British Columbia V6B 1H7

British Columbia Human Rights Council
395 West Broadway
VANCOUVER, British Columbia V5Y 1A7

William's Lake and District Human Rights
and Civil Liberties Association
815 Pigeon Avenue North
WILLIAM'S LAKE, British Columbia V2G 2B6

(vii) Regional and Local Offices

Department of the Secretary of State

Atlantic Region

Regional Directorate:

Trade Mart Building, Suite 423
Scotia Square
Halifax, N.S.
B3K 2Y5
(902) 426-6330

Local Offices:

HALIFAX
Trade Mart Building, Suite 405
Scotia Square
Halifax, N.S.
B3K 2Y5
(902) 426-6227

MONCTON
Central and Nova Scotia Trust Building, Suite 504
860 Main Street
Moncton, N.B.
E1C 8M1
(506) 858-2028

ST. JOHN'S
Sir Humphrey Gilbert Building, 2nd Floor
Duckworth Street
P.O. Box E-5368
St. John's, Nfld.
A1C 5W2
(709) 722-6181

Quebec Region

Regional Directorate:

1080 Beaver Hall Hill, Room 2102
Montreal, Que.
H2Z 1S8
(514) 283-4780

Local Offices:

HULL/OTTAWA

77 Metcalfe Street, Room 306
Ottawa, Ont.
K1P 5L6
(613) 996-5977

MONTREAL

1080 Beaver Hall Hill, Room 2101
Montreal, Que.
H2Z 1S8
(514) 283-5667

QUEBEC

D'Youville Building, Suite 730
100 Place d'Youville
Quebec, Que.
G1R 3P7
(418) 694-3831

ROUYN/NORANDA

243 Murdock Street, Room 3
P.O. Box 395
Noranda, Que.
J9X 5A9
(819) 762-4512

SHERBROOKE

Royal Trust Building, Room 500
25 Wellington Street North
Sherbrooke, Que.
J1H 5B1
(819) 565-4772

TROIS-RIVIERES
550 Bonaventure Street, Room 205A
P.O. Box 335
Trois-Rivières, Que.
G9A 5G4
(819) 375-4846

Ontario Region

Regional Directorate:
60 St. Clair Avenue East, Suite 601
Toronto, Ont.
M4T 1N5
(416) 966-7541

Local Offices:

HAMILTON
150 Main Street, Suite 504
Hamilton, Ont.
L8P 1H8
(416) 523-2355

LONDON
Postian Building, 2nd Floor
395 Dundas Street
London, Ont.
N6B 1V5
(519) 679-4335

OTTAWA/HULL
77 Metcalfe Street, Room 306
Ottawa, Ont.
K1P 5L6
(613) 996-5977

SUDBURY
Federal Building, Room 320
19 Lisgar Street South
Sudbury, Ont.
P3E 3L4
(705) 673-1121

THUNDER BAY
240 Syndicate Avenue South, 2nd Floor
Station 'F'
Thunder Bay, Ont.
P7E 1C8
(807) 623-5241

TIMMINS
Senator Place, Room 702
585 Algonquin Boulevard East
Timmins, Ont.
(705) 246-8368

TORONTO
55 St. Clair Avenue East, Room 810
Toronto, Ont.
M4T 1M2
(416) 966-6554

Prairie Region

Regional Directorate:
177 Lombard Avenue, Main Floor
Chamber of Commerce Building
Winnipeg, Man.
R3B 0W4
(204) 985-2847

Local Offices:
EDMONTON
Sir Alexander MacKenzie Building, Room 310
9828-104th Avenue
Edmonton, Alta.
T5J 0J9
(403) 425-6730

REGINA
Canadian Imperial Bank of Commerce Building, 10th Floor
1867 Hamilton Street
Regina, Sask.
S4P 2C2
(306) 525-6155

WINNIPEG
Canadian Grain Commission Building, Room 201
303 Main Street
Winnipeg, Man.
R3C 3G7
(204) 985-3601

Pacific Region

Regional Directorate:

1525-8th Avenue West, Room 207
Vancouver, B.C.
V6J 1T5
(604) 732-4308

Local Offices:

KELOWNA
Federal Building
Main Floor
Queensway & Padosy Sts.,
Kelowna, B.C.
(604) 762-4441

NELSON
P.O. Box 162
Nelson, B.C.
(604) 352-5611

PRINCE GEORGE
1529-8th Ave.,
P.O. Box 1531
Prince George, B.C.
(604) 562-3710

VANCOUVER
1525-8th Avenue West, Room 207
Vancouver, B.C.
V6J 1T5
(604) 732-4111

VICTORIA
45 Bastion Square
Victoria, B.C.
V8W 1Y1
(604) 598-3132

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